HERALD OF FREEDOM.

"I ENTER INTO NO COMPROMISE WITH SLAVERY. I AM FOR JUSTICE, IN THE NAME OF HUMANITY, AND ACCORDING TO THE LAW OF THE LIVING GOD."

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ANTI-SLAVERY.

Declaration of Sentiment of the Free People of Color, in Convention at Philadelphia in June, 1835.

That this Convention earnestly deplore the depressed condition of the colored population of the United States; and they have in vain searched the history of nations to find a parallel.

They claim to be the offspring of a parentage, that once, for their excellency of attainment in the arts, literture and science, stood before the world unrivalled. We have mournfully observed the fall of those institutions that shed lustre on our mother country, and extended to Greece and Rome those refinements that made them objects of admiration to the cultivators of science.

We have observed, that in no country under Heaven, have the descendants of an ancestry once enrolled in the history of fame, whose glittering monuments stood forth as beacons, disseminating light and knowledge to the uttermost parts of the earth, been reduced to such degrading servitude as that under which we labor from the effect of American slavery and American prejudice.

The separation of our fathers from the land of our birth, earthly ties and early affections, was not only sinful in its nature and tendency, but it led to a system of robbery, bribery and persecution, offensive to the laws of nature and of justice.

Therefore, under whatever pretext or authority these laws have been promulgated or executed, whether under parliamentary, colonial, or American legislation, we declare them in the sight of Heaven, wholly null and void, and should be immediately abrogated.

That we find ourselves, after the lapse of two centuries, on the American continent, the remnants of a nation amounting to three millions of people, whose country has been pillaged, parents stolen, nine generations of which have been wasted by the oppressive cruelty of this nation, standing in the presence of the Supreme Ruler of the Universe, and the civilized world, appealing to the God of nations for deliverance.

Surely there is no people on earth whose patriotic appeals for liberty and justice possess more hallowed claims on the just interposition of Divine Providence to aid them in removing the most unqualified system of tyranny and oppression, under which human beings ever groaned.

We rejoice that it is our lot to be the inhabitants of a country blest by nature, with a genial climate and fruitful soil, and where the liberty of speech and the press is protected by law.

We rejoice that we are thrown into a revolution where the contest is not for landed territory, but for freedom; the weapons not carnal, but spiritual, where struggle is not for blood, but for right; and where the bow is the power of God, and the arrow the instrument of divine justice; while the victims are the devices of reason, and the prejudice of the human heart. It is in this glorious struggle for civil and religious liberty, for the establishment of peace on earth and good will to men, that we are morally bound by all the relative ties we owe to the author of our being, to enter the arena, and boldly contend for victory.

Our reliance and only hope is in God.—If success attend the effort, the downfall of Africa from her ancient pride and splendor, will have been more than glorious to the establishment of religion; every drop of blood spilt by her descendants under the dominion of prejudice and persecution, will have produced peaceful rivers, that shall wash from the soil of the human heart, the mountains of vice and corruption, under which this nation has long withered.

And if our presence in this country will aid in producing such a desirable reform, although we have been reared under a most debasing system or tyranny and oppression, we shall have been born under the most favorable auspices to promote the redemption of the world; for our very sighs and groans, like the blood of martyrs, will prove to have been the seed of the church; for they will freight the air with their voluminous ejaculations, and will be borne upwards by the power of virtue to the great Ruler of Israel, for deliverance from the yoke of merciless bondage. Let us not lament, that under the present constituted powers of this government, we are disfranchised; better far than to be partakers of its guilt. Let us refuse to be allured by the glittering endowments of official stations, or enchanted with the robe of American citizenship. But let us choose like true patriots, rather to be the victims of oppression than the administrators of injustice.

Let no man remove from his native country, for our principles are drawn from the book of divine revelation, and are incorporated in the Declaration of Independence, "that all men are born equal, and endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." Therefore, our only trust is in the agency of divine truth, and the spirit of American liberty; our cause is glorious and must finally triumph. Though the blighting hand of time should sweep us from the stage of action; though other generations should pass away, our principles will live forever; we will teach our children, and our children's children, to hand them down to unborn generations, and to the latest posterity; not merely for the release of the bondman from his chains, nor for the elevation of the free colored man to the privileges of citizenship; nor for the restoration of the world from infidelity and superstition; but from the more fatal doctrine of expediency, without which the principles of true religion can never be established, liberty never secure, or the sacred rights of man remain inviolate.

It is our fortune to live in an era, where the moral power of this nation is waking up to the evils of slavery, and the cause of our oppressed brethren throughout this country. We see two *rival* institutions* invoking the benevolence of nations to aid in changing our condition. The former proposes an indirect action on the sin of slavery, by removing the free, to the land of their fathers. The latter, a direct action on the subject of slavery, by denouncing its guilt, while it pleads for the elevation of the colored man in the land of his nativity.

The former we reject. *First*, because it is unnecessary, there being sufficient amount of territory on this continent to contain ten times the number of its present inhabitants. *Secondly*, because is is anti-republican in its nature and tendency; for if our country were overflowing with a redundant population, we should deny the right of any one class of men to designate those that should be first removed. *Thirdly*, because if the few be removed, we have no security that slavery would be abolished; besides, if that were achieved, the victims of prejudice would scarcely be removed in a *century*, while the prejudice itself would still exist. Therefore we, as ardent lovers of our country's welfare, would be guilty of leaving it to writhe under the dominion of a prejudice inimical to the principles of morality, religion and virtue, while on the contrary we might have aided its removal. Therefore we believe and affirm that the duty we owe to the land of our birth, the interest of our suffering brethren, the cause of justice, virtue and religion, appeal to us in the most emphatic strains to remain on our soil, and see the salvation of God and the true principles of *freedom*.

Therefore we do not desire to see our numbers decreased, but we pray God that we may lawfully multiply in numbers, in moral and intellectual endowments, and that our visages may be as so many Bibles, that shall warn this guilty nation of her injustice and cruelty to the descendants of Africa, until righteousness, justice and truth, shall rise in their might and majesty and proclaim from the halls of legislation that the chains of the bondsman have fallen, that the soil is sacred to liberty, and that without distinction of nation or complexion she disseminates alike her blessings of *freedom to all mankind*.

Then let us rally around her *standard* and aid in cementing and perpetuating that bond of union.

As is regards the latter institution, we believe that it is preparing the way for that desirable event. With them we will make one common cause, satisfied to await the same issue.

With them we are willing to labor for its achievement, and terminate our lives as martyrs, in support of its principles. We will raise our moral flag, bearing for its inscription, "do unto others as you would have them do unto you;" under this banner we will rally our countrymen without distinction of caste or complexion.

We therefore declare to the world, that our object is to extend the principles of universal peace and good will to all mankind, by promoting sound morality, by the influence of education, temperance, economy, and all those virtues that alone can render man acceptable in the eyes of God or the civilized world.

We therefore consider it due to our friends, and our enemies, nay, to the world, that previous to our taking this decided stand, we should make this just exposition of our *sentiments*.

We have drawn out principles of human rights from an authority above human legislation.—Therefore we cheerfully enter on this moral warfare in defence of *liberty, justice*, and *humanity*, conscious that whether we live to witness its completion, or die in anticipation of its glorious results, that it has already been committed to the friends of liberty and christianity throughout the world, and to them we look for its final consummation.—We therefore mutually pledge ourselves to these principles, the cause and the world, to do all that in our power lies, to hasten the period when *justice and universal liberty shall sway the sceptre of nations.*

* The Am. Co. So. and A. S. S.

To the Pulic.

In behalf of the American Anti-Slavery Society, we solicit the candid attention of the public, to the following declaration of our principles and objects. Were the charges which are brought against us, made only by individuals who are interested in the continuance of Slavery, and by such as are influenced solely by unworthy motives, this address would be unnecessary; but there are those who merit and possess our esteem, who would not voluntarily do us injustice, and who have been led by gross misrepresentations, to believe that we are pursuing measures at variance with not only the constitutional rights of the South, but with the precepts of humanity and religion. To such we offer the following explanations and assurances:

1st. We hold that Congress has no more right to abolish Slavery in the Southern States, than in the French West India Islands. Of course we desire no national legislation on the subject.

2d. We hold that Slavery can only be lawfuly abolished by the Legisltures of the several States, in which it prevails, and that the exercise of any other than moral influence to induce such abolition, is unconstitutional.

3d. We believe that Congress has the same right to abolish Slavery in the District of Columbia, that the Sate goverments have within their respective jurisdictions, and that it is their duty to efface so foul a blot from the national escutcheon.

4th. We believe that American Citizens have the right to express and publish their opinions of the Constitution, Laws, and Institutions of any and every State and nation under heaven; and we mean never to surrender the liberty of speech, of the press, or of conscience—blessings we have inherited from our fathers, and which we intend, as far as we are able, to transmit unimpaired to our children.

5th. We have uniformly deprecated all forcible attempts on the part of the slaves to recover their liberty. And were it in our power to adress them we would exhort them, to observe a quiet and peaceful demeanor, and would assure them that no insurrectionary movement on their part would recieve from us the slightest aid or countenance.

6th. We would deplore any servile insurrection, both on account of the calamities which would attend it, and on account of the occasion which it might furnish of increased severity and oppression.

7th. We are charged with sending incendiary publications to the South. If by term *incendiary* is meant publications containing arguments and facts to prove Slavery to be a moral and political evil and that duty and policy require its immediate abolition, the charge is true. But if this term is used to imply pulications encouraging insurrection, and designed to excite the Slaves to break their fetters, the charge is utterly and unequivocally false. We beg our fellow citizens to notice, that this charge is made without proof, and by many who confess that they never read our publications, and that those who made it, offer to the public no evidence from our writings in support of it.

8th. We are accused of sending our publications to the Slaves, and it is asserted that their tendency is to excite insurrections. Both these charges are false. These publitions are not intended for the Slaves, and were they able to read them, they would find in them no encouragement to insurrection.

9th. We are accused of employing Agents in the Slave States to distribute our publications. We have never had one such Agent.—We have sent no *packages* of our papers to any persons in those States for distribution, except to five respectable resident citizens, at their own request. But we have sent by mail, single papers addressed to public officers, editors of newspapers, clergymen and others. If, therefore, our object is to excite the Slaves to insurrection, the MASTERS are our Agents!

10th. We believe Slavery to be sinful, injurious to this and to every other country in which it prevails; we believe immediate emancipation to be the duty of every slaveholder, and that the immediate abolition of Slavery, by those who have the right to abolish it, would be safe and wise. These opinions we have freely expressed, and we certianly have no intention to refrain from expressing them in future, and urging them upon the consciences and hearts of our fellow-citizens who hold slaves or apologize for slavery.

11th. We believe that the education of the poor is required by duty and a regard for the permanency of our republican institutions.—There are thousands and tens of thousands of our fellow citizens even in the free States, sunk in abject poverty, and who on account of their complexion are virtually kept in ignorance, and whose instruction in some cases is actually prohibited by law! We are anxious to protect the rights, and to promote the virtue and happiness of the colored portion of our population; and on this account we have been charged with a design to encourage intermarriages between the whites and blacks. This charge has been repeatedly, and now again denied, while we repeat that the tendency of our sentiments is to put an end to the criminal amalgamation that prevails wherever slavery exists.

12th. We are accused of acts that tend to a dissolution of the Union, and even of wishing "to dissolve it." We have never "calculated the value of the Union," because we believe it to be inestimable; and that the abolition of slavery will remove the chief danger of its dissolution; and one of the many reasons why we cherish and will endeavor to preserve the Constitution is, that it restrains Congress from making any law "abridging the freedom of the press.',

Such, fellow-cittizens. are our principles—Are they unworthy of republicans and of Christians? Or are they in truth so atrocious, that in order to prevent their diffusion you are yourselves willing to surrender at the dictation of others the invaluable privilege of free discussion, the very birthright of Americans? Will you in order that the abominations of slavery may be concealed from public view, and that the capitol of your Republic may continue to be as it now is, under the sanction of Congress, the great slave mart of the American Continent, consent that the general government, in acknowledged defiance of the Constitution and laws, shall appoint throughout the length and breadth of your land, ten thousand censors of the Press, each of which shall have the right to inspect every document you may commit to the Post Office, and to suppress ever pamphlet and newspaper, whether religious or political, which in his sovereign pleasure he may adjudge to contain an incendiary article? Surely we need not remind you, that if you submit to such an encroachment on your liberties, the days of our Republic are numbered, and that although abolitionists may be the first, they will not be the last victims offered at the shrine of arbitary power.

ARTHUR TAPPAN, *President.*
JOHN RANKIN, *Treasurer.*
WM. JAY, *Sec. For. Cor.*
ELIZUR WRIGHT, Jr., *Sec. Dom. Cor.*
ABRAHAM L. COX, *Rec. Sec.*
LEWIS TAPPAN,
JOSHUA LEAVITT,
SAMUEL E. CORNISH,
SIMEON S. JOCELYN,
THEODORE S. WRIGHT, } *Members of the Exc. Com.*

A Short History of American Mobocracy.

One reason why the Jews were enraged, and could not endure the preaching of the apostles, was, that the apostles brought the blood of the Saviour upon them, or, proved them guilty of his death—"And behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." But, all their rage, and desperate efforts, to throw off the *disgrace*, and *curse*, for having murdered the innocent Lamb of God were unavailing; their own *conduct*, indelibly stamped it upon their brow, and fixed upon them the curse of Almighty God, and the ages of time nor the ages of eternity shall never wash away the one nor remove the other!

Posterity also shall know, *who* first opened the flood gates of Mobocracy in the United States, and introduced their reign of terror, the incipient stages of which, indicate an exhibition of the same scenes which deluged revolutionary France in blood.

I say *posterity* shall know it—yes, the present *generation* shall not pass away, ere the Herods, and Pilates, the Scribes and Pharisees, of this generation shall be known and despised by multitudes that now live; and by a candid christian community, be placed in the ranks with those, who, in the days of Christ, were loud in their vociferations that it was not fitting that such a person as he should live. This appalling state of things—this withering, blasting, fiendlike spirit of mobocracy—this incipient stage of a (threatning) reign of terror, which, if realized will ingulph this nation in an abyss of ruin, be it remembered, has been induced by *misrepresenting* the principles, the designs, and the plans of abolitionists, and thus exciting against them popular indignation.

They have been held np, by *men who knew better*, as incendiaries and insurrectionists; designing to excite the slaves to rebellion and cut the throats of their masters, and massacre indiscriminately the whites of the Southern States.

I say this has been done by men who knew better. And this is *true*—for when they were making these statements, the sentiments of Abolitionists in the declaration of their sentiments, and in the constitution of their societies, were spread before them; which, so far from containing *insurrectionaary* doctrine, exciting the slaves to rebel, *denounced* such a doctrine in the most unqualified and decided terms, and solemnly protested that they would never countenance the slaves in resorting to physical force in order to obtain their freedom.

The ground which abolitionists have taken in respect to this subject has been the real Quaker doctrine of *non-resistance*. In their speeches and public lectures, as well as from the press, in *all their publications* they have maintained this doctrine alone.—They have reiterated it thousands of times, in the ears of their accusers.

They have publicly, before heaven and the world, abjured such sentiments as have been laid to their charge, nor, can a single *act* of theirs be fairly construed as inconsistent with their professed sentiments.

And now, what better is it than the most malicious slander, the most heartless misrepresentation, and to speak in plain terms the most *diabolical lying*, for them to be held up before the world as they have been, as incendiaries—fanatics—designing the ruin of the country? But this has been done; and *persevered* in, until those who have done it have evidently effected their purpose, in instigating a blood thirsty mobocracy to make the abolitionists their prey!

Would to God, that for the honor of christianity this course of falsehood and persecution, could only be charged on political editors: but the world has been constrained to witness, and surely God has witnessed too the high functionaries of the church, in many instances, engaged in this work of defamation and relentless persecution of abolitionists, for pleading the cause of the oppressed.

Yes, professed ministers of the gospel, from the pulpit and the press, have responded to the most barefaced misrepresentations made by political editors in terms of approbation. No doubt that the Commercial Advertiser Edited by Wm. L. Stone, and the Courier and Enquirer Edited by James Watson Webb have contributed more to bring about the present state of things than any other two papers in the country; but they have not been alone; for, *every man* according to his weight of character and influence, who has disseminated among his neighbors the same ungodly sentiments and reiterated the same purposes. It is thought by some that the Vermont Chronicle Edited by Joseph Tracy, deserves the honor of having *led the way* in this campaign against the liberty of speech and the rights of man.

In the fall of 1833, they were first able to get their troops into the field; and from that time the work has progressed until the citizens of America stand aghast in view of its present aspect, and tremble with horror in anticipation of its final issue!—And now mark the climax—after having succeeded in raising this storm which has, and is carrying devastation through the land they charge it upon abolitionists! Yes; abolitionists, according to their theory, have mobbed themselves—have pillaged their own houses—and wrested from themselves their own most sacred rights! But they were the *cause* of all this, they say—and in the *same sense* was Christ the cause of his own crucifixion, and the apostles of their martyrdom.

But to what is this spirit of mobocracy tending? Let this nation ponder this question, trace the course of such a spirit of disorganization and disregard of the righteous laws of God and man, to its final issue—and *that* they will find to be universal anarchy and ruin.

Do the instigators of these mobs imagine that *mobs* will always be confined in their lawless depredations to *one* class of persons? if they do, they will get woefully mistaken. The late appalling scenes in Baltimore, have *already* given awful demonstrations of this. Were the men who were mobbed in Baltimore abolitionists? No—but in all probability they were the approvers of those mobs who had just been destroying the property and seeking the lives of the abolitionists—and now they are mobbed in their turn.—And this is the whole system in miniature. If this spirit prevails, the men who excite mobs to-day will themselves be mobbed tomorrow. So it was during the reign of terror in France, and so it will be here. Let this spirit be a little more cherished, winked at, and indirectly approved of in New England, and no man's property or life is safe. The dwellings, the property and the lives of *New England* men will be wasted away, and blood and carnage, devastation and woe pervade the land of the Pilgrims. Let the men of property, the merchants, the manufacturers of New England beware how they wink at this rising of the powers of hell and directly or indirectly approve the mobbing of abolitionists. I say, let them beware lest they raise a storm which in the *shifting of the wind* will sweep their property and themselves away with the besom of destruction. Already have they gone too far—it is time, *high time* for them "to ponder the path of their feet" lest their steps take hold on death, and the pit which they have digged for abolitionists prove to be their own receptacle and ruin. Let me ask such—Do you expect in *this way* to silence abolitionists?

Be assured you are mistaken in the *men*: altho' *they*, unsupported by God's grace and the holy immutable principles of eternal truth and righteousness are nothing—yet, as it is, you cannot *conquer us*.

You may "ravage but you cannot conquer us."

Although we die in the conflict, yet, in death we shall be a thousand times stronger than in life! We fight with a weapon that moves heaven, earth and hell! Heaven is moved to its support, the tyrants of earth quail before its invincible power, and the powers of darkness shudder with horror in anticipation of its uplifted blow. Its name is the truth of God. *We* may perish but *that* shall never die. No, although you spill our blood, yet shall our dying agonies through the length and breadth of the whole land, with more invincible energy—with more victorious sway; loading in its progress your *consciences* with a burden of guilt and mental anguish, which will be a portentious prelude of the final doom of impenitent despisers of God and his holy law, and unfeeling *oppressors* of man.

Abolitionism shall never die: but shall wax stronger and stronger, until the manacled slave shall be unloaded of his chains, and shall have restored to him from the grasp of tyrants, his unalienable rights, of which slavery has robbed him so long, and shall dwell in the temple of liberty, a man, yea, a free man forever!—*Pure Testimony.*

Is the South Pacified?

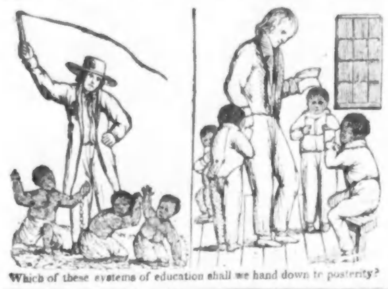
We have ventured to express a doubt whether the recent meetings to disavow the proceedings of the abolitionists would have the desired effect. The opinions of the southern newspapers, as far as we have observed, go to confirm our doubts, and indicate a tone of demand which it is neither possible nor desirable to meet. The South asks, and asks haughtily too, nay demands, much more than she can claim consistantly with her own boasted ideas of *constructive rights*. She would seal up our mouths and gag the press. See with what modesty she presents her claims, and how magnanimously she despises our sympathy. The Richmond Compiler, speaking of the late meeting in Boston, says:—

"We shall, however, *expect something more substantial*; we shall look for a cessation of the issue of incendiary papers altogether, or for high penalties on the circulators of them within our limits. If it be consistent with the right of discussion, *to impose restrictions upon the press in the North*, surely it cannot be asking too much to insist upon the *infliction of punishment upon those who mail them* for offices within the slave-holding states, or who transmit them in any other way.

The Richmond Whig, in relation to the call of the late meeting in New-York, speaks in a still more haughty tone. Verily, our sympathies have been wasted—worse than thrown away.

"The South *asks no sympathy or professions*, and needs no aid in respect to its slaves. It is competent to protect itself, even from neighborhood surprise and massacre, while its vigilance is awakened. *There is no remedy but one—abate the incendiary journals*, as the exciters of bloodshed and disunion. It is evident that *a thousand meetings will produce no permanent good*. Fanaticism is made of sterner stuff than to be checked or intimidated by a preamble and a string of resolutions, however strongly conceived or eloquently expressed. They have dared too much already to be removed by scare-crows. It is no less than a question of Union or

Disunion, and stronger means must be applied. We reiterate to the North—*put a stop* to this system of disgraceful and unmerited national destruction. What stops short of that, fails to give redress for past injuries, or security against future. *Tell us not of sympathy, regret, etc.; if you cannot reach the vile slanderers, say nothing.*"—*Landmark.*



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: SEPTEMBER 19, 1835.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.
DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.--CONSTITUTION OF N. H.

SONNET--By Milton.

I did but prompt the age to quit their clogs,
By the known laws of ancient liberty,
When straight a barbarous noise environs me
Of owls and cuckoos, asses, apes and dogs:
As when those kinds, that were transformed to frogs,
Railed at Latona's twin-born progeny
Which after held the sun and moon in fee.
But this is got by casting pearls to hogs
That bawl for freedom in their senseless mood,
And still revolt when Truth would make them free.
License they mean when they cry Liberty;
For who loves that must first be wise and good;
But from that mark how far they rove we see,
For all this waste of wealth, and loss of blood.

PRO-SLAVERY MOB.

We occupy a considerable space in to-day's paper, for the purpose of giving our readers an account of one of the most shameful mobs that ever disgraced New-Hampshire. It is another attempt to put down free discussion by the hand of lawless violence, to make northern freemen succumb to the slave-driver's whip and yield their dearest natural and constitutional rights for the sustentation of a direful and bloody system of oppression. It was the out-breaking of that accursed spirit of *negro hatred* which is crushing the bodies and minds and making desolate the hopes of one sixth part of the American people. It was emphatically a PRO-SLAVERY mob. It was excited and supported by that tyrannical disposition which stirs in the breast of the kidnapper and makes the monger in human flesh the villain that he is. Those engaged in it possess the temper, and would undoubtedly welcome the blood-stained wealth of the slave-holder. It was got up in defence of the oppressor;—those who aided and abetted are deeply implicated in the guilt of slavery.

From the misrepresentations which are going abroad we are compelled to be more minute than we should otherwise have been—more minute than our own feelings prompt.

We shall begin with the meeting on Thursday evening. At that meeting, as will be seen by referring to another column, resolutions were adopted condemning the course of abolitionists and recommending to the legislature the enactment of a gag law. Extreme ignorance was manifested by the speakers on that occasion, and a woful disregard of truth and common honesty. Abolitionists were present and heard the remarks, and are ready to bear witness to their falsehood. Mr. Thompson was then in town, on his way from Plymouth, where he had lectured three evenings to full houses and with good success. As our opponents had holden a meeting and manifested their ignorance of our principles and designs, we thought it very proper for us to hold a meeting and inform them what our views *really* were. We naturally supposed that if a discussion of one side was lawful, the discussion of the other side was equally so. An invitation was therefore given Mr. Thompson to be present at a meeting of the Concord Anti-Slavery Society on Friday evening. He consented and notice was accordingly given. Previous to this, however, several of our opposers were consulted, who expressed themselves strongly in deprecation of all resort to violence, and expressed a belief that there would be none; and some went so far as to manifest a wish to hear Mr. T. In the course of the afternoon, however, the elements began to be moved. Runners were dispatched into the back parts of the town, to scour the habitations of the depraved and desperate, and stir them up to the work of outrage. The dens of vice were emptied of their inmates, and the abandoned and lawless, excited by RUM and ready to do the deeds their more *respectable* employers were ashamed to do, crowded into the village. As the hour of meeting approached, knots of "low fellows of the baser sort," were seen consulting around the dram-shops and taverns; and from the words which sometimes escaped them, it was evident they were plotting some deed of darkness. About 6 o'clock Gen. Davis called on George Kent, Esq. (not on Mr. Thompson, as falsely stated in the Patriot, for he did not see him,) and informed him that there was great excitement in the village, and that the movements plainly foreboded a mob. He manifested great regard for "the honor of the town," tho' his anxiety was somewhat relieved at a later hour, and requested that no lecture might be delivered. Mr. Kent replied that he was willing, for the sake of peace, to forego what he considered a privilege and a right, and that he would consult with the friends who were then at his house, who, he thought it probable, would yield. When he informed those of us who were present, of the state of public feeling, it was decided at once, without any hesitation, that no lecture should be given by Mr. T., but that the meeting should be adjourned. Instead of "not paying the least heed to the friendly warning" of Gen. Davis, as the slanderous Patriot reports, it was promptly determined to yield the exercise of our constitutional rights for the peace of the town. We forbore to act when action was legal and righteous. We yielded to the request of our fellow-citizens in order to preserve quiet and soothe the excited feelings of a most unreasonable people. But it was of no avail. The spirits of darkness had been called up and there was no laying them till their fury had been poured out on the heads of their devoted victims.

After it was decided that Mr. Thompson should not meet with us, it was thought proper for the members of the Society to meet and adjourn, supposing very naturally that as the opposition was explicitly levelled against a 'foreigner,' we, *native citizens,* could hold our meetings in peace. In company with another friend, JOHN G. WHITTIER of Haverhill and myself left Mr. Kent's with an intention of proceeding to the Court House and informing those who might have come together in consequence of the notice, that no meeting would be holden. Before we reached Main Street, however, we were informed that the doors had been closed against us. Wishing to ascertain the fact with certainty we proceeded on our way, not in the least anticipating an attack. When we entered upon Main Street we found things quiet as usual, and passed on unmolested until we approached the Court House. There we found a large crowd collected, shouting occasionally but manifesting no intentions of violence. We walked on leisurely and calmly, with our accustomed pace, paying little attention to the movements of the clan who had gathered there to 'put down discussion.' The cry, however, was soon heard; "there they go—there they go," and we were immediately saluted with loud vociferations from the mob, which thereupon set itself in motion & followed us. We did not shrink, but continued our course with a firm step being now and then greeted with shouts and laughter by our untrained and vulgar-minded attendants. We turned up Washington Street, thinking it probable the procession would fall off, and leave us alone to our promenade. But no,—they followed on, shouting and halloing like a pack of blood-hounds, and swinging their caps like a band of half intoxicated boys on a 4th of July. We passed into State Street, and the rabble followed baying at our heels. Occasionally the name of Thompson was heard above the uproar. Suspecting they might have mistaken [illegible] Whittier for him, we paused, and having gained a hearing, a friend who had joined us informed them who our companions were, assuring them at the same time, that Thompson was not present. To this they replied only by setting up a shout that would have done honor to fiends incarnate. After passing on a few rods farther we again stopped and demanding the cause of the tumult, assured them Thompson was not present. The cry was, "no matter, you're abolitionists, you're abolitionists;" which was esteemed a sufficient cause for assaulting us.—Not being inclined to deny our principles or our name even to avoid a mob, we passed on, submitting ourselves passively but unshrinkingly to their attacks. Dirt and gravel was now thrown, which soon increased to stones. We were hit occasionally by them, though not severely, save once, when a large stone struck Whittier on the shoulder. Efforts were made to throw us down, but without avail. "Over with them, over with them," was shouted every few moments by some villainous tongue among the crowd. After much effort and no little exposure to danger from the missiles which were hurled violently at us, we found protection in the house of Hon. Wm. A. Kent.

The mob did not tarry long after we escaped, but proceeded to the residence of George Kent, Esq. where they renewed their vociferations, and threw some stones against the house. No material injury, however, was done. Gen. Davis addressed them and endeavored to persuade them to retire. But they had little regard to speeches, and were at last led off by a stratagem of Col. Carragain, being satisfied that Mr. Thompson could not be seized. After returning to the State House the greater part dispersed; a few however remained and after preparing an effigy marched, with drums beating and clamorous shouts, to Mr. Kent's, and then quickly retracing their steps, returned to their former resort, where they amused themselves and degraded the honor of the town by yells and bonfires and the firing of cannon.

Thus ended the riot on Friday night, a foul blot on our free institutions, a stigma on our public authorities, a reproach to the town, a deep disgrace to those who were engaged in it, or who in any way countenanced it. It is another evidence of the licentiousness of the times, a shameful example of the triumph of the mob over the civil power. It may be asked, "where was the police during all this uproar?" We answer, with the mob. We know of only one of the peace-officers who made any exertions to withstand the rioters. The others were either exciting them to greater violence, or passive lookers-on. Twenty-five energetic men could have restrained them at any time, but no such men were found among the anti-abolitionists, and the consequence was, there was a tumult the whole night.

THE CONNECTION OF THINGS.

We have a few words to say of the influence of the Pro-Slavery meeting on Thursday evening. We believe there is a strict connection between that meeting and the riot on the succeeding night. Not that we would implicate all the gentlemen who signed the call or who countenanced the proceedings. By no means. We are assured that some of those whose names appear, in sad contrast with others, on the paper calling that meeting, as strongly deprecate all resort to violence as do abolitionists themselves. But while we do them justice by acknowledging this, we intend to shew the tendency of their doings and illustrate the true character of their associates.

First,—the proceedings were calculated to increase the feelings of hostility against abolitionists among a certain class, and that class the most likely to engage in a mob. They did not enlighten the public mind—they directly tended to deceive it and fill it with suspicion and prejudice. The speakers on the occasion were profoundly ignorant of their subject. They knew little more of the views and designs of the abolitionists than the merest child, indeed not so much as some children who have read the "Slave's Friend." They had probably never perused five pages of Anti-Slavery writings, and yet, forsooth, they stood up and denounced them without distinction! Misrepresentation and falsehood were employed, and popular feeling was incensed against abolitionists, not from any knowledge of their principles, but from the unfounded reprehensions of those who should have read ere they attempted to teach. They did not raise an intelligent opposition but a blind, reckless hatred. Doctrines were ascribed to us which we do not hold; designs and measures were attributed to us which we have again and again disavowed. Thus by vilifying abolitionists, the name was rendered odious, and the ire of the abandoned and discontented and indiscriminating, was roused against all who bore it. Instead of soothing public excitement, the tendency of the meeting was to exasperate and madden it. It prepared the way for violence and disorder. It was voluntarily conceded by Gen. Davis on Friday afternoon that there was ten-times the danger in holding an anti-slavery meeting on that (Friday) evening than there would have been on Wednesday. The denunciations poured out against Mr. Thompson, were only so many invitations and incitements to assault him.

Again, *it is well known* that many concerned in the meeting on Thursday evening, were active in exciting the mob; that they made direct personal exertions and some even offered money, to rouse the passions of the desperate. *It is known* that several whose names are attached to the paper calling that meeting, were actual participators in the riot, were among the foremost in attacking Whittier and the editor of this paper, and were the last to retire from the ground when the mob dispersed. We can mention names.

Among those active in instigating the riot was one whose name stands at the head of the call of the anti-abolition meeting. Not satisfied with the part which he acted on that occasion, he strove to win a stigma of deeper shame by giving countenance to riotous tumult and devastation. However worthy may be some of the actors and however honest may have been their designs, what must we think of the character and influence of a meeting got up by a man who uses language like the following: "I hope, by God, that if the abolitionists hold a meeting to-night, they will pull the house down over their heads; I'll help pay for it." What do all resolutions, deprecating violence, amount to, when we hear one of the committee who drafted those resolutions, threaten to drag an abolitionist from a public hall "by the hair of the head," if he attempted to attend an Anti-Slavery lecture there? *There is a connection of things.*—We are far from implicating all who sanctioned the proceedings of Thursday evening, but we say, not unadvisedly, that that meeting is responsible, in a great measure, for the deeds of the succeeding day. The train which connects the two transactions together is palpable. They are not to be separated. They are the common offspring of the spirit of negro hatred, hail-fellows in the desperate efforts now making to muzzle the press and put a stop to inquiry and discussion. We are not 'indiscriminating' when we say this. We know that many who countenanced the former, discountenanced the latter, but they misjudged their influence. They were caught in bad company; we do not accuse them but their fellows.

We appeal to the Constitution.

"All men are born equally free and independent."

"All men have certain natural, essential, and inherent rights—among which are the enjoying and defending life and liberty, acquiring, possessing and protecting property; and in a word, of seeking and obtaining happiness."

"Among the natural rights some are in their very nature unalienable; because no equivalent can be given or received for them; of this kind are the RIGHTS OF CONSCIENCE."

"THE LIBERTY OF THE PRESS IS ESSENTIAL TO THE SECURITY OF FREEDOM IN A STATE: IT OUGHT THEREFORE TO BE INVIOLABLY PRESERVED."—*Bill of Rights of New-Hampshire.*

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, OR ABRIDGING THE FREEDOM OF SPEECH OR OF THE PRESS; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."—*Constitution of the United States.*

Violence reigns in the land. Tumult and disorder and havoc are subverting civil power, and turning our hitherto quiet community into one great chaos. The tribunals of justice are broken down, the law of the land is sacralegiously trodden under foot. Our halls of legislation are courts of mere mockery, our statute-books are infringed by those who stand high in authority. The public peace is disturbed, private right is disregarded. Reason is abandoned, justice is set at nought, property, reputation, life is placed at the mercy of blind and ferocious passion. No place, however sacred, is an asylum. The Sanctuary of God is violated by the feet of the mob, the altar of God is desecrated by the defenders of robbery and wrong. Our streets are filled with turbulence, they resound with the shouts and imprecations of a licentious populace. The madness of the French revolution has seized on the minds of the people, the darkness of French infidelity is involving our institutions, the ruin and outrage and dismay which swept through France in the time of Robespierre, is sweeping like a whirlwind through the cities and villages of these United States.—There is no longer any security in character, however noble and just, no longer any dependence in integrity of life or purity of purpose.—Virtue, justice, equity, religion are carried away before the unholy outbreakings of popular fury. Men are set up by their neighbors, by their brethren in the Christian Church, as a mark on which the vile and lawless may pour out their vengeance with impunity. Ministers of the gospel, men virtuous and estimable in all the walks of life, are hunted by a blood-thirsty mob. A recklessness [illegible] public feeling, and [illegible] patriots, citizens and christians are no longer regarded.

Abolitionists are outlawed. They have been misrepresented and abused; their language has been perverted, their principles belied, their personal characters calumniated. They have been falsely accused before men, and no opportunity given them for defence. They have been branded as 'traitors,' 'incendiaries,' 'fanatics,' the public press has groaned with libels upon them; charges, the most foul and slanderous, have been echoed from paper to paper and from mouth to mouth. Their meetings have been broken up, their property destroyed, their persons insulted and abused. The common privileges of citizens are denied them. They are made aliens from the law and from the pale of Christian sympathy.

From the violence of the mob, from the assaults and outrages of the multitude, WE APPEAL TO THE CONSTITUTION. Under the protection of that glorious fabric we throw ourselves and our cause. It was formed by the wisdom of our fathers—we appeal to its truths in support of our principles. It was sealed by the blood of many a patriot-martyr—we appeal to it as the charter of our rights, as the enduring palladium of the immunities of human nature. We demand that the privileges, the UNALIENABLE RIGHTS, which that guarantees to us, shall not be invaded. We demand that its words be kept, its promises adhered to, not to the ear merely, but to the hope. We appeal to it in support of our doctrines, in defence of our views and measures and actions. By the good faith of those who adopted it and who have received it as the basis of law and judgment, we demand that its provisions be enforced. In it we confide, and if there be any virtue in the people, if there be any sense of equity and justice remaining in American bosoms, we are safe in abiding the issue. If we have violated that constitution, if we have broken the law, we shrink not from the penalty; but we demand, not as a merit but as a right, to be judged according to its plain declaration.

The Constitution of New-Hampshire guarantees to us "*the rights of conscience.*" Shall those rights be wantonly trampled on? Shall they be rudely desecrated by the violence of an infuriated mob? Shall the foundation of moral responsibility be broken up, and the chain of a tyrant thrown over the inquiries of the human mind? Shall the intolerance of the dark ages be revived, and the persecutions of the bloody religionists of Europe, be introduced into this republic, which is echoing with our shouts of civil and religious liberty? Shall an inquisition, more to be feared than the racks and fiery tortures of Spain, the inquisition of an excited and fierce populace, be suffered to establish itself among us? Shall we, whose fathers fled, in peril and want, from a land of despots and persecutions, make ourselves despots, and light up anew the smouldering fires of Smithfield and Madrid? Shall the decree of outlawry be uttered in free, boastful America? We ask these questions solemnly; we ask them earnestly, looking at the fearful degeneration of public sentiment. *The rights of conscience are invaded.* The independence of the mind is assailed. Men are persecuted for opinion's sake. They are hunted by a blood-thirsty rabble; their property, their unalienable privileges, their lives are put in jeopardy. They are branded as 'fanatics' and 'incendiaries,' and a mark of outlawry set upon them. For the violation of no law are they condemned, but for the exercise of a constitutional right, for maintaining principles which the Bible teaches them, and which an enlightened reason and conscience approves;—not for broaching new and strange doctrines, but for advocating those which the Declarati American Independence avows, doctrines w have their foundation in nature, in the tru the immutable God.

We appeal from the mob to our Bill of Ri We demand in the name of Him who alone power to sit in judgment on the dictates of science, that we be left free and untramme No statute can bind, no human penalty can the monitions of that voice which imperati speaks within us. The principles which sanctions we must support—the path which points out to us, be it to honor or to death must pursue. When we trespass on estab ed laws, we will uncomplainingly endure punishment; but we can never yield the r of conscience. They who would entrenc them should beware of the result. It slight invasion of rights; it is the worst pa despotism; it is touching an immunity w God has given us; it is seizing on the de attributes of our nature; it is reducing us high moral beings to vassals, to abject, reasoning serfs. It is an exertion of that ty nical spirit which Nero, and Domitian, and Bloody Mary, and James I. and Philip II Spain manifested. It is an assumption of p er to which our fathers would not submit, which cannot bind us while God, to whom owe a higher allegiance, retains his throne. appeal to our Bill of Rights. OUR opp proclaim their regard for the privileges w that secures;—let them beware how they in them. Let them remember the Pilgrims, see to it that they do not imitate the tyrants drove those daring and noble-hearted men these bleak and desolate shores.

We appeal to the constitution for the DOM OF SPEECH and the FREEDOM OF THE P It is a right which cannot be wrested from it is a right we shall never yield. Discussion open—untrammelled, is stipulated to us by t charter of our liberties, and we shall exercis without fear and without compromise. We it to others, we claim it for ourselves. No ter whether the question be one of politic morals; FREE DISCUSSION is a right which as men we claim. No matter whether it be Greek Revolution or the tyranny of the Rus Autocrat; no matter whether it be the policy the English government or the violation of lic faith; whether it be the Pope's supremac Protestant reformation; whether it be a ques of Algerine or Southern slavery, or a ques directly involving our own freedom—in liter ture, morals, religion and politics: FREE DISCU SION is a right which as FREE men we claim. is an unalienable right; no power but that of tyrant can deprive us of its exercise. It is the discoverer of truth; it is the guardian of the public weal, the only sure defence against the usurpations of the demagogue and the despot With its suppression all improvement in science in the arts, and in letters is suppressed; all re form in religion, ethics, and civil government utterly hopeless; inquiry and investigation ceas the mind shrinks beneath its shackles, and complete degradation and slavishness follows. Freedom is lost when the press ceases to speak with the energy and boldness of an independent people. Intolerance of discussion is the first step towards despotism—it is the corner-stone stained and cemented with blood, on which the tyrant builds his throne. Inquiry, free as the winds we breathe, wide and far-reaching as the universe, embracing all mind and matter, and limited only by eternity, is the birth-right of man. None but the most abject and servi spirits will forego it; nothing but an impious stretch of power can wrest it from us.

Are our remarks ill-timed and uncalled for What does the mad spirit of intolerance which is now abroad in the land forebode? What does the temper manifested in the Pro-Slavery meetings in different parts of the country im port? What are we to think of the mobs which are from time to time assailing meetings of discussion, breaking open the mail, and threat ening, and in many cases inflicting, personal violence on their fellow-citizens? What are we to think of the menaces which have gone forth against all presses which advocate emacipation the doing of justice to the wronged? The movements which have been made within a few months by a portion of the people are not to be misunderstood. They are bold attempts to over-awe the press, to trammel the tongue and pen, to crush by brute force all investigation and action on a subject which involves the well-being of more than two millions of men. We may talk as we will—there are omens of evil, of ruin and desolation, around us. The darkness of the midnight is gathering fearfully around our institutions. The earthquake is heaving beneath us—the storm—the thunder and the lightning and the great hail, is hanging over us. The elements are in dark and tumultuous commotion. There is a heaving of the great deep as though its foundations were breaking up. The wail of the spirit of liberty is already heard. There is a voice in the temple's deepest heart—"LET US GO HENCE."

Our government, founded on the constitution and the law, is shaken to its centre. Unless there be some latent virtue among the people which can be called forth; unless there be an energy, a living principle within them, which shall bring them back to a sense of right and duty, and urge them to a free and full performance of justice, we are lost, irretrievably lost. We may be called an alarmist—we care not. There is a spirit abroad, a spirit of violence and disorganization, which must be repressed, or a wild and bloody anarchy will desolate the land. A licentiousness is spreading through the community. Is it not so? Look at the south

rth. Look at the laws violated, pri-
; trampled on, peace and property, and
: sacrificed by the blind passions of
Look at the illegal and rash mea-
n by the opposers of emancipation.
m determined to crush us, aye, at
s to *crush* us.

regard for the rights of the south—
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confers. In order to preserve the union,
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em; while we reiterate our disclaimers
ng to interfere, in any manner whatever,
an by moral suasions, with their insti-
—we demand that our own privileges be
respected. We demand that the FREEDOM OF THE PRESS be maintained, that the right peaceably to assemble and discuss without restraint all questions concerning us as men and citizens, be secured to us. We demand it because it is guaranteed to us by the constitution, and because it is a right of human nature. We claim it and are determined to use it. It cannot be wrenched from us without crime; we will never yield it but in death. To the constitution we bring our cause—who will dare deprive us of the privileges which that pledges? Can it be done by legislative action? Who in New Hampshire, among all her sons—who will dare to stand up, in the hall of the legislature, and move a re-enactment of the SEDITION LAW? Where is the heart that can be nerved to this deed of infamy? Can we be overwhelmed by the attacks of mobs? NEVER. Our blood may flow, but stronger and more determined spirits will fill our place. We may fall, but we shall fall appealing, as we do now, to the constitution.

[For the Herald of Freedom.]

Methodism vs. Abolition.

MR. KIMBALL—Under the above heading, Col. Barton, of the N. H. Patriot, September 11th, has made some remarks, calling "*the attention of our Methodist Friends of this State*," to an "extract" from an Ohio paper, wherein it is stated, that, "The Ohio Methodist Conference have adopted a report and resolutions, strongly denunciatory of the measures pursued by the Anti-Slavery Society," &c. Col. Barton, if he pleases, may give an "extract" from the *report* and *resolutions* of the N. H. Conference of the Methodist Church, adopted in a committe of the *whole*, at its late session at Portsmouth, and then the world may have a chance to judge which of the two conferences have kept the *nearest* to *Wesleyan* Methodism.

Col. Barton tells us, "It has before been made known, that Rev. WILBUR FISK, President of the Methodist College at Middleton, Conn., is decidedly opposed to and reprobates in strong terms the proceedings of the abolitionists—and we have authority for saying that Rev. JOHN BRODHEAD, who may truly be denominated the father of Methodism in New Hampshire, coincides entirely in opinion with President Fisk and the Ohio Conference." Col. Barton adds, "The opinions of these men are entitled to as much weight as those of Geo. Thompson and George Storrs!!" Certainly they are, Col., entitled to *just* as much weight. But the day has come when some men, at least, will judge of *opinions* not by the *color* of a man's skin, nor by his *titles*, but by a more "*sure word*," which, if the *moral* character of Col. Barton's paper is a *criterion*, it is a more than doubtful whether he has much regard for—and, if I am not mistaken, that *moral* character of said paper caused some moral people in N. H. to discontinue it, and among them, perhaps, we might place, "Rev. John Brodhead" himself, who *discontinued* said paper two years ago. But why has Col. Barton brought forward *great names*? Manifestly for effect. He is afraid that he shall lose some of his "Methodist Friends," and that his *own* word will not weigh sufficient without he can add some "father of Methodism" to give it greater weight. If it will prove any comfort to the Col., I can inform him that Methodists are not quite so ignorant in N. H., as he seems to think them; they know, that if the good and respected brother Brodhead is the "father of Methodism in New Hampshire," in the *same sense* Rev. John Welsey is the father of Methodism, not only in N. H., but all over the world, and of course the "father" of Rev. J. Brodhead and President Fisk too. For the information of Col. Barton I will give a few extracts from the writings of Rev. John Wesley, on the subject of Slavery. Take the following, viz.:—

"I strike at the root of this complicated *villany, I absolutely deny all slaveholding to be consistent with any degree of natural justice*." To the stale plea, that slaves are entailed, said Wesley, "Had your father—have you—has any man living a right over another as a slave? It can not be, even setting Revelation aside." "And this equally concerns every gentleman that has an American plantation; yea, all slaveholders, of whatever rank or degree—seeing *men buyers are exactly on a level with men stealers*." "INSTANTLY," said Wesley, "at any price, deliver thyself from blood guiltiness!" Strange that Wesley should talk this! Did he not know, that he had thus "shown his willingness to abandon his vocation of a preacher of the mild doctrines of the Saviour, to become the sower of discord and contention in the churches, and rebellion and treason in the land!" Alas! for Mr. Wesley, what a pity he had not Col. Barton to instruct him!!! But hear Mr. Wesley once more—to Wilberforce, only four days previous to his death. "Unless God has raised you up for this very thing you will be worn out by the *opposition* of *men* and *devils*. O, 'be not weary in well doing!' Go on in the name of God, and in the power of his might, till even American slavery (the vilest that ever saw the sun) shall vanish away before it." What a "*fanatic!!!*" Could not some of our *great* men, that the Col. calls up as readily as the witch of Endor did Samuel, teach the "father of Methodism" not to be so "incendiary" and "insurrectionary." I will give Col. Barton one more *great* name:—Says Dr. Clarke, "In heathen countries slavery was in some sort excusable—among Christians it is an *enormity* and a *crime* for which *perdition* has scarcely an adequate state of punisment." Again he says, "I here register my testimony against the unprincipled, inhuman, anti-Christian, and diabolical *slave trade*, with all its *authors, promoters, abettors*, and *sacrilegious gains*; as well as against the *great devil*, the *father of it* and *them*." As the Col. has called the attention of "our Methodist Friends" to a report and resolutions of a Methodist Conference, I will call their attention to a resolution adopted by the *largest* Methodist Conference in the world, containing as much *talent, wisdom*, and *piety*, as any other Methodist Conference on the face of the earth: The resolution was brought forward by the Rev. Richard Watson, and adopted *unanimously*—It is in form, and in fact, a recommendation, as follows:—"Convinced that negro slavery is one of the foulest of our national *sins*, and ought, on grounds strictly religious, to be strenuously opposed by all who fear God, the conference *earnestly* recommends to all our members and friends who now are, or hereafter shall be, possessed of the elective franchise, to pay a conscientious and paramount regard in every future exercise of that franchise, to the slave question; and to support such candidates only as shall, in connection with other qualifications for a seat in the senate of a country professing Christianity, decidedly pledge themselves in favour of a speedy and effectual legislative enactment for the extinction of this most unchristian system."

I cannot think "father" Brodhead or President Fisk, either of them, will feel themselves greatly honoured in being toasted by an editor, who, in the *same columns* can *revile* the religion they profess, and whose only object in using them in his service, evidently is to serve *political* purposes. Look at the following article in the same Patriot, viz. Sept. 14th, and *editorial*, for all that appears to the contrary:—"A little boy, after listening to a sermon on the necessity of being born again, returned home much afflicted, and said to his mother, 'I do not like the sermon—and ma, I dont want to be born over again, for who knows but I might then be a *gal*.'" Such is the *morality* of a paper which some of "our Methodist Friends" *receive into their houses* to *corrupt* the minds of their children, for whose spiritual interests their pastors have laboured, and for whom they themselves have prayed that they might *not be led into temptation*. Has not Col. Barton been told, that if he persisted in publishing such *infidel* articles, certain of "our Methodist Friends" would cease to patronize his paper? If I am not mistaken, the "Rev. JOHN BRODHEAD" himself, and some other Methodist preachers, who are Jackson-men, have given the Col. to understand that such is the fact—and yet, "out the abundance of the heart the mouth speaketh."

Granite State, } GEORGE STORRS.
Sept. 16th, 1835. }

[For the Herald of Freedom.]

Extract from the Journal of Geo. Storrs.

Sept. 3. Came to New-Hampton yesterday. Was cordially received by Dr. Doten, who is a firm abolitionist. Lectured on Slavery at half past five—had for my congregation Professors and Scholars of the Institution and some few of the inhabitants. It is, I am told, the first lecture they have ever had on the subject in this place. Went to Plymouth this P. M. Met Geo. Thompson and Mr. Whittier,—was much gratified with the interview. Was cordially received and entertained by Joseph C. Carr, a whole hearted abolitionist, at Plymouth. Had an interview with several of the friends of the cause.

4th. Went to Sandwich. Received a hearty welcome from Gen. Hoit, who is deeply interested in the abolition cause, and laboring steadily to promote it.

5th. Lectured this evening on Slavery to an attentive audience. The people of Sandwich appear disposed to hear for themselves what these 'babblers' have to say, who are 'every where spoken against.' All we ask is to be heard; not out of the mouth of our enemies, but out of *our own* mouth.

6th. Lectured at 1 o'clock on slavery, to an increased congregation, who listened with deep attention and much apparent feeling. Many, I am persuaded, were convinced that abolitionism was not that hateful, deformed, hideous monster that our enemies have labored to make the public think it was. Not a few, I believe, were satisfied that 'we at the North' have something 'to do with slavery;' and that it is high time we were up and doing, lest the judgments of God overtake us as a part of a slave-holding nation. The good people of Sandwich appear not to have learned, that the way to oppose abolitionism is to threaten and mob. Possibly if they had certain Esq's and Col's and their colleagues from D. and C. or some other more southern slaveholding latitude, they might be instructed into so convenient a way of answering arguments which otherwise are unanswerable: but so it is, as yet, they are ignorant of these depths (of Satan.) I have no doubt there will be, shortly, in this place, a large Anti-Slavery Society.

10th. For a few days past have had conversation with a variety of persons on the subject of Slavery. To day visited Tamworth, accompanied by Gen. Hoit, who has helped me very much in this region by his untiring exertions and constant attention. Did not find Mr. Hidden, the Congregational minister of Tamworth, at home, but understand he is friendly to our cause. Returned to the north part of Sandwich, where I lectured, in the Free Baptist meeting house to an attentive congregation. After the lecture the friends of the cause of human rights, organized an Anti-Slavery Society, auxiliary to the N. H. State A. S. S. The prospect is, that here will be one of the largest and most respectable societies in the state. The Society chose Gen. Johnson D. Quimby, President; David C. Page, V. President, Col. Joseph L. Quimby, Secretary and Dea. Jacob Taylor, Treasurer; after which the society adjourned to meet again in four weeks. A *petition* has been put in circulation, within a few days, for the abolishing, *immediately*, of slavery in the District of Columbia. Sandwich, I have no doubt, will speak, on this subject, with a *strong* voice. I disposed of a large quantity of Anti-Slavery periodicals to-day. There is an evident *thirst* to know more on the subject of slavery, I rejoice that the *means* of information are becoming multiplied. Let stage drivers refuse to carry our periodicals, if they can be *coerced* to it by the fear of the *cart-whip* of *political* slaveholders; let post-masters deny us, if they choose, our *constitutional* rights; let editors of political papers commend them for doing so, if they will! What does all this show, but that, slaveholding is an abominable *gangrene* spreading its mortification over *all* our land? It shows us most clearly, that "we, at the north," have something "to do with it;" and if not done soon, our *freedom* has nothing left but the *name*. The contest is not *merely*, whether *colored* men shall be slaves or not; but whether *white* men shall *remain* free or be *coerced* into silence. If Judge Lynch's law is to be the law of the land, then, possibly, abolitionists may be prevented from speaking, printing, and *circulating*, what they believe to be truth, on the subject of slavery; but till then, we shall speak out; and if the *ordinary* mediums, to the circulation of our periodicals, is denied us, we will provide *extraordinary* ones; we are not to be 'put down' at so cheap a rate, while God has said, "Remember those in bonds as bound with them."

13th. Spent the day at Moultonborough, six miles from Sandwich; was received with a hearty welcome by Mr. Dodge, the Congregational minister, who is a warm-hearted christian and abolitionist. Mr. Dodge insisted upon my preaching for him all day, which I accordingly did. I endeavoured to show, in one of my discourses, that it was our *duty* and *safety*, to obey God at *all times*, and under *all circumstances*. The time-serving, *expediency* doctrine never appeared more abominable and God dishonouring, than to-day. Where matters of indifference are concerned, involving no particular moral *principle*, *expediency* may be consulted, but never to the sacrifice of moral principle. At half-past four lectured on slavery to an attentive congregation, and, I believe, with good effect. This has been a day of great peace to my mind; I have felt much comfort in pleading the cause of truth and the cause of the oppressed. Much more labour might be expended in this region to good advantage. The people manifest a willingness to hear on the subject of slavery, and I am convinced, that when they have been fully informed of the *principles* and *designs* of abolitionists, they will not heed the slanderous hue and cries of designing Pro-slavery men and periodicals.

I have been very much helped in this region, in my labours, by Gen. Hoit, whose heart is deeply interested for the oppressed; his house has been my home while I have been in this vicinity, and he has visited with me the neighbouring towns, and has, by his constant attention, much lightened my labour; he has put a petition to Congress in circulation, and has already, in a few days past, obtained between 70 and 80, of the legal voters of Sandwich, to sign it. Already, nearly fifty of the same class of men, have joined the Sandwich Anti-Slavery Society. I doubt not the cause will go forward here. Hitherto hath the Lord helped us.

In the town of Attleborough, Massachusetts, there is the following epitaph inscribed on a stone erected to the memory of a Negro Slave, named Cæsar, who was given to [illegible] Maxcy by the mother when he was a child. He was admitted to communion with the Baptist church in that place. Though simple hearted, he proved through a long life remarkably honest and faithful to his masters. He survived his first master, and after his own death, was buried in the same grave yard. The stone was erected to his memory by his younger master Levi Maxcy, with this inscription—which may be seen, in the north-east corner of the burying ground, near Hatch's tavern.

"Here lies the best of slaves,
Now turning into dust;
Cæsar, the Æthiopian, craves
A place among the Just.

"His faithful soul has fled
To realms of heavenly light,
And by the blood of Jesus shed,
Is changed from *Black* to *White*.

"January 15, he quitted the stage,
In the 77th year of his age."

"1780."

Public Meeting in Concord.

At a very numerous and respectable meeting of citizens of Concord and vicinity, assembled in pursuance of notice, on Thursday evening 3d inst. for the purpose of considering the measures adopted by the Abolition Societies, on the subject of Slavery in the United States. On motion of William Low, Esq. Ralph Metcalf Esq. was appointed Chairman, and George W. Ela and Joseph Robinson, Secretaries.

On motion of Richard Bradley Esq. a committee of seven consisting of Messrs. Jacob B. Moore, William Low, Charles F. Gove, George W. Nesmith, Cyrus Barton, Richard Bradley, and Charles H. Peaslee, were appointed to report resolutions expressive of the views of the meeting, who subsequently, through Mr. Moore, their Chairman, reported the following:

Whereas the Constitution under which we live was the result of mutual concession and a compromise of conflicting interests, in which among other things the agitating question of Domestic Slavery was by compact left to the entire control of the States within whose borders it existed; and whereas the experience of nearly half a century of unexampled prosperity has tested the incomparable value of that sacred Charter, and the wisdom of the great and good men who framed it; and whereas, Associations, having for their avowed object the immediate abolition of Slavery in the Southern and Southwestern States of this Union, have been recently instituted by individuals of the North, under whose auspices agencies have been established, and publications issued of an inflamatory character, tending to engender strife between the different States of the confederacy, and perilling our happy Union; and whereas our brethren of the South, justly jealous of the rights secured to them by the compact, cannot behold without apprehension and alarm, the "first dawning of any attempt" whether by alien emissaries or domestic foes, to interfere with their peculiar institutions:—

Resolved, That it is due to our love of union, to our justly excited brethren of the South, and to the patriotism of New England, that she should vindicate herself from the reproach of interfering in the domestic relations of other portions of the Union.

Resolved, That the citizens of Concord and vicinity here assembled, have seen with regret the agitation of the question of Slavery in those sections of the union where no power can be exercised over the subject, and the only tendency of which, if it lead not to the horrors of a servile war, must be to alarm the fears of the master and tighten the bonds of the slave.

Resolved, That we behold with indignation and disgust the intrusion upon us of foreign emissaries, paid by the money of open enemies to our form of government, who are traversing the country, assailing its institutions and distracting the quiet of the people.

Resolved, That while we deprecate Slavery and the evils necessarily connected with it, we sympathize with our Southern brethren upon whom those evils have been entailed and would cheerfully co-operate with them in any measures which may be thought expedient to remove them with safety to the master and advantage to the slave.

Resolved, That while we respect the feelings of philanthropy which have induced many estimable individuals to enrol themselves as active members of Abolition Societies, we believe their proceedings to be injurious to the well being of those whose cause they effect to plead, and regard many of their publications as incendiary in their nature, and improper to be circulated among a people whose wish should be to preserve the Constitution and Union.

Resolved, That we regard the Union of these States as inseperable from their freedom and happiness; and that the people of the North will shrink from no sacrifices necessary to maintain it, and will frown indignantly upon the "first dawning of any attempt to alienate one portion from the other, or enfeeble the sacred ties which now bind us together."

Resolved, That all measures the tendency of which may be to excite the slaves of the South to revolt, all publications which if circulated among them would create a spirit of insubordination, are repugnant to the duties of the Citizen, hostile to the Constitution, and though pleading the cause of humanity, are in their essence treason against the Union.

Resolved, That we depreciate all riotous and tumultous assemblies, all violent proceedings and outrages upon person and property, and all illegal notions of executing summary justice in any mode not sanctioned by law.

Resolved, That while we would resist any infringement of the freedom of speech or of the press, it behooves the legislatures of the States and of the Union to adopt such measures not inconsistent with either, as shall check the career of foreign emissaries or domestic incendiaries.

On motion of Gen. Low, the resolutions were adopted without a dissenting voice.

On motion of Gen. Davis, voted that the proceedings be signed by the Chairman and Secretaries and published in all the papers in New-Hampshire, friendly to the continuance of the Union.

RALPH METCALF, *Chairman*.
GEORGE W. ELA, } *Secretaries*.
JOSEPH ROBINSON, }

THE SPIRIT OF THE SOUTH.—We have thought, all along, that the demands of the South on the North regarding the doings and excitement of the Slave Question, were altogether extravagant and unreasonable.—It is fully evident that many unquiet spirits there are determined to make the most of it in the advancement of their wishes for sectional disaffection and disunion among the States. The North should be ready to do all, and to yield all that is reasonable,—but nothing more. The South pretends to be *calm* in its appeals. Of this *calmness*, the N. Y. Evening Post discourses in this wise:
—*Salem Observer*.

"The Lynchburg Virginian *calmly* assures the people of the North, in the language of an old play, that 'the South are children of the sun, *with whom revenge is virtue*.' It *calmly* demands that the expression of opinions on the subject of slavery be made punishable by clauses embodied in our criminal codes; and in the event of non-compliance, it *calmly* holds up a naked sword, to intimate the alternative we shall encounter. The Lynchburg Democrat *calmly* avows its readiness 'to take its stand upon the confines of Virginia, with a sword in one hand, and a torch in the other.' Our Lynchburg brother would be sure, at all events, of having his hands full. The *calmness* of the two papers is very much like that of the rest of the journals of the South. They are, generally speaking, as *calm* as a tornado, and as gentle as a tiger. Guns, trumpets, blunderbusses and thunder are the soft words that figure most mellitlously in their language; and ruin, desolation and death are the worst evils they are disposed to inflict on their 'northern brethren.' It is wonderful how calm they are."

The editor of the New-York Evening Post, an administration paper, uses the following spirited and well timed remarks:—

"If to believe slavery a deplorable evil and a curse, in whatever light it is viewed; if to yearn for the day which shall break the fetters of three millions of human beings, and restore to them their birthright of equal freedom; if to be willing, in season and out of season, to do all in our power to promote so desirable a result, by all means not inconsistent with higher duty; if these sentiments constitute us abolitionists, then are we such, and glory in the name."

Reaction begun at the South.—The Postmaster at Charlestown, writing to the Postmaster-general, under date August 14, says in reference to the breaking open of the post office, and robbery and burning of the United States mail, "The strongest feelings of regret now pervades the community, so far as that outrage is concerned." And again, "The authors of that excess, in my opinion, are now regarded as the enemies of good order." It may be that the day is not far distant, when they can be brought to legal punishment for their crime, and reparation made to those whose property they plundered like banditti and destroyed.

Colonization.—The state of Tennessee has passed an act to encourage the emigration of free persons of color to Africa, where they may enjoy all the blessings of a free government, in preference to remaining here, where they must always be considered an inferior and degraded class!? Tennessee has done this, by simply providing that ten dollars be paid to the American Colonization society, or any other, for every free person of color which they shall remove from that state to a colony in Africa provided for their reception.

Thomas Jefferson once said, "I believe this the strongest government on earth; I believe it the only one where every man at the call of the law would fly to the standard of the law, and would meet invasions of the public order as his own personal concern."

What would this great philosopher and statesman have said, had he lived to witness the disgraceful scenes of riot and disorder which have been enacted in various parts of this Republic—where the laws of the land have been suspended by the will of a mob?

JUDGE LYNCH IN BOSTON.—On Thursday night a gallows was erected in front of Mr. Garrison's door in Brighton street, with two ropes suspended from it. The following inscription was on the cross bar:

By order of Judge Lynch.

It was taken down as soon as the fact came to the knowledge of the city authorities. We would just say to his honor, Judge Lynch, with due respect for the general courtesy with which he is received, that if he attempts to arouse Boston to deeds of infamy, he "wakes the wrong passenger."
—*Zion's Herald*.

To Subscribers.

Several packages of the Herald were stolen from the taverns and destroyed on the evening of the late riot in this town. This is the reason why some of our subscribers did not receive the last number as usual. They were not however, destroyed by the stage drivers as reported, but were abducted by some of the mob—by some of the friends of the Constitution and the union! By those, who probably knew as much about the contents of the papers as the Russian serfs. Will not our friends prefer to have their papers sent by mail, when they can place greater dependence upon their punctual arrival, and thus place them out of the reach of an irresponsible rabble?

☞ The press of matter for this day's Herald has obliged us to abridge the account of the mob in this town, and to omit the conduct of certain individuals, which is in type.

☞ All Letters and Communications, POSTAGE PAID, to be directed to JOSEPH HORACE KIMBALL, Editor, Concord. N. H

POETRY.

[From the Essex Gazette.]

Our Countrymen.

'We do not know when we have read any thing which grated more harshly upon our Republican feelings, than the following sentence. It is from a letter of a young American, giving an account of his interview with Prince Matternich. Is it then true that any of our institutions are such as to give pleasure to the Prime Minister of European despotism? And is it also true, that the effect of these institutions upon the morals of any of our citizens is such as to make them ashamed of the honest pursuits of industry? If so, is it not time they were modified?'—*St. Louis Observer.*

"Among other things the Prince asked me if I was engaged in commerce.—(Now I knew commerce was despised here.) I answered, I was the proprietor of land and *Slaves*. The company seemed to be pleased; for each Hungarian of Servian nobleman, is so, under the feudal system of this day."

Morning o'er proud Vienna! on spire and palace wall,
A broad, bright, coloring of gold, the early sunbeams fall—
The soft, rich breath of breezes, comes laden with perfume,
From the dewy groves of citron, and the orange tree in bloom.
In the gardens of the palaces, the hand of art hath given
A beauty, that might well awake the Turkman's dream of Heaven;
Where the fountain gushes cool beneath the greenly arching vine,
And flowers of magic loveliness, beneath its shadow twine—
Where the wail-note of the prisoned bird tells the story of a land
Glittering in stolen wealth retained, by stern oppression's hand.

Within that lovely city, of vassalage and power;
Of poverty and wasted wealth—of hovel and of tower,
Are gathered on their kingly pride, a power-abusing band—
The titled heads and iron hearts, of Austria's groaning land,
From Presburg's halls and Servia's mines, the prince and noble meet
To forge anew the chains that bind, the serf beneath their feet—
'Midst hearts and feelings like his own, Prince Matternich is there,
A tyrant, that would crush the soul of freedom every where,
The hater of all freedom! a spirit in whose power
The light of liberty would be, the meteor of an hour.

One stands within a gorgeous hall, amidst that despot band,
A stranger from the western world—our freedom-favored land;
Where the heaven appealing vow hath said, that all mankind are free—
And where Europe's poor down-trodden, for hope and refuge flee;
A son of our America! a wanderer where the soul,
The life af freedom sleeps unchained, in tyranny's control!
Where crowns and titles, and the pomp of kingly power have crushed,
And trampled myriads of the poor and suffering to the dust;—
Will he not scorn the princely hand that binds a brother down?
And hate the land, of lord and slave—of father and of crown?

'So thou art from America—and pray what do'st thou there?
'Toil like our Servian vassaly—or trade in merchant's ware?
Bland are the tones of Matternich—but a bitter smile reveals
The hatred that his tyrant heart for freedom's birth-place feels;
A son of free America—amidst those titled knaves—
He answers Austria's haughty prince—'*My trade is in my slaves!*'
A smile of mockery and joy, o'er each stern visage steals,
As the answer of our countryman, a kindred soul reveals;
The bosom-friends of Matternich—the tyrant of the times,
They *hate* our *blessings*, but they *love* our *follies* and our *crimes*.

Shame rest upon our countrymen—who in their wanderings claim
Companionship with tyranny—by kindred deeds of shame—
America a mockery!—a strengthener to the hands
Of robbery and wrong, and crime in less enlightened lands!
Where the fires of Freedom's altars, with feeble flickerings burn,
The hearts that hold and nurse them there, to us for guidance turn,
Millions of Freedom's children, of every [illegible] and name
Watch anxiously the western world, and glory in our fame;
The guide of nations! shall our path so blind and erring be,
That hope must die, where'er a heart is burning to be free!
E. H. W.

Haverhill, 10th of 8th month.

The Black Boy and his Mother.

'Mother, I feel so hurt sometimes
I don't know what to do;
Whene'er I pass the boys they cry,
"Clear out you nigger you!"'

'I know not why the boys should speak
Against your colored skin—
When God regards not white or black,
If we are good within.

'You must not mind a word they say,
But ever strive to please,
And do them good. God can't approve
When he such conduct sees.'

'I do, mamma. I never once
Have said a word unkind;
And yet with every thing I do
They try some fault to find.

'They say I never ought to live
Among the people here;
As though I did not love as well
My home and friends so dear.'

'But you, my child must pray for those
Who treat you scornfully
That God would lead them to repent
And all their folly see.

'I do, my mother, think of them,
At morning and at even—
And when we die I pray that we
At last may meet in heaven.'

'There they will never think to slight
The humble little black—
Nor tell him in that world of light
To his own home go back.

'No, they will love him, and his voice
As loud as theirs will swell,
In praising him who died for them,
And saved their souls from hell.'

MISCELLANY.

[From Galignani's Messenger, July 23.]

ATTEMPT UPON THE KING'S LIFE BY AN INFERNAL MACHINE.

It is with the deepest concern that we lay before our readers the details of the above horrible event, which took place at the review yesterday. After having passed along the Boulevard to the farthest point at which the National Guards and the troops were drawn up, his majesty, accompanied by the Duke of Orleans, the duke de Nemours, the Prince de Joinville, and a numerous and brilliant staff, was returning along the same line to the Place Vendome, where the troops were to file off before him. At 12, at the moment when he had reached the Boulevard du Temple, a little before the Theatres des Funambules, a tremendous explosion, resembling regular platoon firing, was heard. At first it was supposed to be a discharge of fireworks, but the falling and cries of the victims soon revealed the reality, and excessive confusion ensued. An infernal machine had just poured forth a shower of balls upon the *cortege* that surrounded the king!—Marshal Mortier, Duke de Treviso, fell and expired without uttering a word. Several other officers, and some of the National Guards, were also killed, and a considerable number of persons wounded. The falling of some horses, among which was that of Marshal Mortier, and the capering of others, added to the tumult which it would be difficult to describe. During this scene the king, whose arm had been grazed by a bullet, and whose horse received a wound in the neck, maintained the calmness by which he is distinguished, and displayed remarkable courage by riding up in the direction of the house from which the explosion came. After the first emotion had passed, the *cortege* continued its route amid shouts of joy for the preservation of the king's life, and threats of vengeance against the assassins. The bodies of the slain and the persons who were wounded were carried to the Cafe Ture opposite, where medical assistance was immediately afforded to such as were still alive. Smoke was seen to proceed from the third story of the house No. 50 on the Boulevard du Temple, of which the ground floor and first floor are occupied by a wine dealer named Parault. Each story consists of only one chamber, which is lighted by a single window in front. The house was immediately surrounded, and all the persons found in it arrested. The room in which the machine had been constructed is very small, its dimensions being only six and a half feet by seven. The machine was made with great skill, of wood, with iron braces, and extremely solid. Two uprights supported two cross bars of wood placed parallel to the window, and in these were formed grooves, in which were laid 25 gun-barrels. The front cross-bar, placed at about a foot from the window, was rather lower than that behind, so that the balls might reach the body of a man on horseback in the middle of the Boulevard. The charge was so heavy that five out of the 25 barrels burst, notwithstanding they were very substantial and new. The assassin was immediately taken into custody. About three months ago he hired the rooms of the second and third stories of M. Dallamange, the proprietor. He gave his name as Girard, a mechanician, and appears to be about 24 years of age. His room has a window in front and another behind, and he had taken the precaution to fasten a rope to the latter, to assist him in making his escape. By the bursting of some of the barrels at the moment of the explosion, the assassin was wounded in the forehead, the neck, and the lip. Notwithstanding his wounds he rushed out of the window. Some police officers having run into the inner court, and seeing Girard slipping down the rope, one of them exclaimed, "Ah, wretch, we have you."—Girard, who was at the moment at the height of a wall, threw himself over into an adjoining court, and there a police officer apprehended him. He was placed upon a hand-barrow, and conveyed to the Conciergerie. The minister of the interior, the prefect of the police, and several magistrates, went to the house, and in the assassin's chamber they found the remains of the infernal machine still smoking, a straw bed, and a fire lighted. A delay of half a second perhaps in the explosion saved the life of the king.

The *cortege* advanced in the following order:—The king, the prince de Joinville, the Duke of Orleans, the Duke Nemours, Marshal Loban, and Marshal Mortier. All those in the *cortege* who were wounded were nearly on the same line as Marshal Mortier. The news of the attempt was rapidly propagated through the capital, and produced a powerful sensation. General de Rumigny, aid-de-camp to the king, set off full gallop to inform the queen that his majesty and the princes had escaped the danger, fearing that she might have been seriously alarmed if she had heard of the event from any one who had witnessed it. In passing along the lines he mentioned to several officers what had occurred, and soon there was not a soldier who remained ignorant of it. As the troops of the line did not extend to the Boulevard du Temple, they were ordered to shift in that direction, that they might be ready to act in case of attempt at disturbance. At the moment of filing off before the king the National Guards shouted *vive le Roi!* which was answered by the troops of the line. The guards of the 8th legion, which had lost some of its officers and men, added cries of *A bas les assassins!* The king returned to the Tuilleries about 5 o'clock, evidently deeply affected by the scene he had witnessed. During the whole of the afternoon and evening crowds flocked out of curiosity to the melancholy spot, in consequence of which a strong detachment of municipal guards was stationed here to keep the peace.

The following are the persons whose lives have been ascertained to have been sacrificed:—Marshal the Duke de Treviso, struck in the heart by a ball, General de Lachasse de Verigny, struck on the forehead by a ball; Captain Villate, aid-de-camp to Marshal Maison; Lieut. Colonel Rieussec, of the 8th Legion, struck by three balls; Messrs. Prudhomme, Ricard, Leger, and Bezetter, Grenadiers of the 8th Legion; a colonel in the army, two citizens, a woman, and a child, whose names we were unable to learn. The following are those who have been ascertained to have been wounded:—General Hymmes, clothes perforated by four balls, and who was wounded in the face by a fifth which carried away his nose; General Colbert, slightly in the head; Pelet, wounded in the back of the neck; Colonel Raffle, who received one of the balls in the left side; Captain Marion, of the 8th Legion of the National Guards. The child of M. Gorret, a turner in the rue Folie-Meri-court; Vidal, a young man of the rue Montague-Ste-Genevieve, whose jaw is fractured; Rose Alison, female servant of M. Brocard, No. 17, rue Neuve de Nazareth, dangerously; Madame Ledeune Saddler, No. 20, rue Bergere, in the head and left arm, and her sister in law, of Meri, near Beauvais, in the leg; Leclerc, a boy, aged 13, of No. 21, rue de la Cote, whose leg is broken in several places; Clarisse Brieux, of No. 20, rue des Vertus, who received a ball in the lower part of her stomach. The greater part of the above wounds are so serious that little hopes are entertained of saving the lives of the unfortunate sufferers. M. Roger, of the National Guards, a cabinet maker, in the rue du Faubourg, Saint Antoine, and M. François, baker, in the rue de la Roquette, also of the National Guards, were slightly wounded. We are informed that six other persons were killed, and nine wounded, all of whom it is said were taken into No. 31 Boulevard du Temple, but as to those we have not been able to obtain any particulars.

[From the Middlebury Free Press.]

Temper of the South.

☞It is said that the sum of $20,000 has been made up in New Orleans, and is offered as a reward for the delivery of Arthur Tappan, the great Northern Abolitionist, upon the levee in that city.—*Southern Paper.*

In the above, we have a specimen of the temper of the South. Their respect for the law and the constitution and their regard to the right of free discussion are exhibited in the above attempt to bribe men to commit crime! And yet these men are loud in their denunciations of Abolitionists as *fanatics* and *incendiaries*. Even allowing Abolitionists to be what they allege, it must, we think, be confessed that they take a higher seat in the temple of infamy than that which they assign to their opponents. They offer rewards to villainy! They deliberately contribute money to stimulate the ferocious and blood thirsty to the commission of the crimes of kidnapping and murder! Truly, the denunciations of such men upon Abolitionists are entitled to high consideration!

What a spectacle does this proceeding exhibit to the world! In a Republic boasting of its freedom, of its free institutions, of its reliance upon the intelligence and patriotism of the people to preserve its liberties, we behold one portion of its citizens coolly offering a reward of $20,000 for the life of one of their brethren! And for what? Has he violated the laws of the country? Has he committed murder? Has he been guilty of treason? Oh no! He is guilty of contributing his money in behalf of the oppressed! He has committed the heinous crime of attempting to rid his country of Slavery! He has appealed to those, who thus offer rewards for his head to break the yoke of bondage and let the oppressed go free, and has appealed to them in the spirit of that instrument which secured freedom to their common country! What an offence to be put to death for, in a free Republic! And has it come to this that men must be murdered for believing that the doctrines of the Declaration of Independence are true and "worthy of all acceptation?" Must our fellow citizens be deliberately hunted down by Southern blood-hounds, because they dare to lift up their voices against the "damning stain of Slavery's curse?" and are Northern freemen, who have never wielded or obeyed the whip of a tyrant, to sit down quietly under such proceedings? No! No! never. The South will find that the spirit of freedom which has long slumbered in the North on the subject of Slavery in this Republic, is not extinct. They will find, also, that the sons of the pilgrims are not men to be dragooned into silence by the bullyings of a set of men made imperious and tyrannical by lording it over the helpless victims of their rapacity and oppression. We shall speak and print on the subject of slavery, and the last method likely to succeed in shutting our mouths, is the offering of bribes for our blood. We have no disposition and no wish to injure the south—we intend to do nothing that shall excite the slave to acts of violence against his master—we make no appeals to the slave but to enforce on him the duty of submission—our appeal is to the master—to his duty, his interest, his generosity, his philanthropy and his conscience. And shall we not be allowed even this privilege? must a price be set on our heads for this?

[From the St. Louis (Missouri) Observer.]

Fourth of July in a Slave State.

Mr. Lovejoy,—Last week, for the first time in my life, I attended the celebration of American Independence in a slave state. It was a novel scene, and many circumstances conspired to render it an interesting and pleasant one; and but for one painful feeling, which absorbed almost every other, I might have enjoyed it much. The scene was in the open air, and the hand of art had been employed to decorate and give new charms to the face of nature. The sky was clear, the air calm and soft, and every thing wore an aspect of loveliness.—There was music; too; the distant carol of the birds which had flown at the approach of man, the gentle murmur of the rill, the sweet voices of children, combined with the sound of the flute, violin, and other instruments of music prepared for the occasion. Wit and mirth, too, and eloquence were there; and, to crown the whole, we heard once more, (and had it been for the hundredth time, to me it would have lost none of its interest) the proud Declaration of our country's Independence, asserting that "all men are born free and equal, endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." But—the contrast!—There, in the midst of this assemblage of interesting and pleasant objects, stood the *slave!* yes, the SLAVE! It was a humiliating, painful spectacle, and excited emotions which I had never before experienced. I thought I had already seen so much of the inconsistency of human nature, that no new exhibition of it would excite wonder or surprise. But never till then had I seen men "in the form of rationals," talking of liberty, and the [illegible] adopting [illegible] declaration, that [illegible] created equal," while their slaves stood cringing at their feet. Surely, thought I, this must be the climax of human absurdity. I wonder what men do with their conscience, when they thus yield their assent to the sentiment of that noble instrument, and at the same time, by their conduct boldly assert their right to hold their fellow men in bondage. Perchance, conscience may have fallen asleep. Young represents her as sometimes "nodding o'er her charge." But does their intellect, too, slumber? Have they no common sense? Is their mental perception so obtuse, that they can perceive no discrepency between such a sentiment and their own conduct?—I would for very shame, were I a slaveholder, expunge the sentence, which asserts that all men are created equal, from the Declaration, before I would hear it proclaimed in the presence of my slaves; or, I would just add a word or two by way of explanation, and read it thus: "All *white* men are created equal, endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness—likewise the right to purchase negroes, and chain them, and task them, and exact their sweat

"With stripes, which mercy with a bleeding heart,
Weeps when she sees inflicted on a beast."

And I would get a new version of the bible too, as certain others have done whose conduct did not correspond with the rule of duty which GOD prescribed for man, before I would permit my children to read it, and blush for their parent's disobedience to its plain commands. And it should read thus: "Thou shalt love thy neighbor as thyself, *if he is a white man.*" "As ye would that men should do unto you, do ye even so unto them, *if they are white men.*" "God hath made of one blood, all nations of men that dwell on the face of all the earth, *except negroes.*"

But I will not detain you with a relation of all my thoughts and feelings on that occasion, as they were no doubt similar to what every person would experience, to whom such a scene had not become familiar. I hope no offence will be taken at the mere feelings and reflections of a female stranger. If there was nothing in the circumstances of the occasion which would naturally suggest such a train of reflections, then they must have been occasioned by some obliquity of mind, so exceedingly perverse that it could not possibly see how it could be consistent to make a *slave* of an *equal*, or to deprive of liberty one whom his Creator had endowed with an *inalienable right* to liberty. If any one will explain this in a manner which shall be satisfactory to any but a slave-holder, I am willing to stand corrected.

CELIA.

The True Doctrine.

The subjoined letter, written by Mr. Webster some years since in reply to an application from a respectable gentleman of Georgia, contains a full and fair exposition of his views upon the subject of slavery at the South. It embraces the true doctrine in regard to the constitutional rights of the slave-holding States; and we believe that the opinions expressed are such as are maintained by every intelligent and real friend of the Republic, certainly such as are maintained by every abolitionist. We give place to the whole of the Correspondence:—

Mr. Bolton to the Hon. Daniel Webster.

NEW-YORK, May 16, 1833.

Hon. Daniel Webster.

DEAR SIR—It cannot have escaped your observation, that warm discussions are now going on in many of the Southern papers, and much agitation is felt or feigned in a portion of the South, on the subject of slavery, and of imputed designs of the North against the security and value of that species of property.

I have been so long and closely connected with Georgia, that I am perhaps more watchful [illegible] of such [illegible] these, and having reason moreover to apprehend that at this particular juncture the tendency, if not the deliberate aim and purpose, is to excite universal uneasiness and distrust in the slave holding States, and by consequence to foment jealousness and heart-burnings against the non-slave-holding States, which designing politicians may turn to mischievous account; I have felt desirous since our conversation this morning, of obtaining an expression in writing of your views, as to the power of Congress on the subject of slaves and slavery, and also as to the existence of any wish or design, on the part of Northern men, to interfere in any way with the security or regulation of that species of property.

My immediate object in thus seeking to obtain a written expression of your opinion on these subjects is, that I may communicate it to a distinguished friend of mine in Georgia, who shares in my solicitude in relation thereto, and through him to the p lic at large.

I am, dear sir, with great respect and teem, your obedient servant,

JOHN BOLTON.

Mr. Webster's answer to Mr. Bolton.

NEW-YORK, May 17th

My dear Sir—I have received your le of last evening, requesting me to state opinion of the powers of Congress on subject of slaves and slavery; and of existence of any wish or design, on the of Northern men to interfere with the se rity or regulation of that species of pro ty.

My sentiments on this subject, my sir, have been often publicly expressed; I can have no objections to repeat the laration of them, if it be thought by that such a declaration might in the s est degree, aid the friends of the Union the Constitution in the South, in dispel prejudices which are so industriously fo ed, and in quieting agitations so indus ously kept alive.

In my opinion, the domestic slavery the Southern States is a subject within exclusive control of the States themsel and this, I am sure, is the opinion of whole North. Congress has no autho to interfere in the emancipation of sla or of the treatment of them in any of States. This was so resolved by the H of Representatives, when Congress sat this city in 1790, on the report of a Com tee consisting entirely of Northern m bers; and I do not know of an instance the expression of a different opinion, in ther House of Congress, since. I can say that particular individuals might possibly be found who suppose that C gress may possess some power over the ject, but I do not know any such pers and if there be any I am sure they are f The servitude of so great a portion of population of the South, is, undoubte regarded at the North, as a great evil, m and political; and the discussions upon which have recently taken place in the gislatures of several of the slave-hold States, have been read with very deep terest. But it is regarded nevertheless, an evil, the remedy of which lies with th legislatures themselves, to be provided applied according to *their* own sense of icy and duty. The imputations which say, and say truly, are constantly m against the North, are in my opinion enti ly destitute of any just foundation. I ha endeavored to repel them so far as has be in my power, on all proper occasions; for a fuller expression of my opinions, bo on the power of Congress and on the groun less charges against Northern men, I leave to refer you to my remarks in the de bate on Mr. Foot's Resolutions in 1830.

I am, dear sir, with much true regar your obedient servant,

DANIEL WEBSTER.

To John Bolton, Esq.

"AUNT REJOICE HETH." This wonder of old age is now in Boston, and exhibiting at Concert Hall. The Boston Evening Gazette says, she was undoubtedly the nurse or attendant on Washington, and that Certificates are shown which place this matter beyond reasonable doubt. The following are some particulars concerning her, taken from the Providence Journal.

She declares she has never taken any medicine in her life, and attributes her longevity to her always having escaped the Doctor's hand. From documents now in the hands of the persons exhibiting her, it appears she was born in the year 1674, during the reign of Charles the 2d of England, and Louis the 14th of France. She says she was "the first who put clothes on General Washington," and also says 'she raised him.' She now styles herself "Lady Washington." One hundred and sixteen years ago, as it appears by the records of the Church, she was admitted to the Baptist Communion, and baptised in the river Potomac. She received the sacrament recently at New York.

Notwithstanding her immense age and mere skeleton form, her voice is strong and powerful, and her hearing of a whisper as acute as that of any person we have ever known. When any thing is whispered that she does not approve, she scolds like a very vixen. Her eyes have actually run ou and she has forgotten that she has ever seen and yet she talks about having seen Genera Washington and the red coats, the one th subject of her greatest pride, and the other her imbittered hate. She has been the mother of fifteen children, the youngest of whom died two years ago, at 116 years o age. She has five great grand childre now the slaves of Wm. Bowling, Esq. o Paris Ky.' the purchase of whose freedo the proceeds of this exhibition are to be ap propriated. She has herself been take care of many years in Mr Bowling's famil

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MAN STEALING AND SLAVERY denounced by the Presbyterian and Methodist Churches.

PROCEEDINGS of the E. N. Convention held May 1834.

☞For Sale at the Herald of Freedom Office Merrimack County Bank Building.

May 29th 1835.